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## *This Side and That*

### *On the Food Front*

The criticism of the Government's attempt to solve the food problem has ended in yet another casualty in the Food Ministry — the resignation of the Minister of Food and Agriculture, Mr. A. P. Jain. In fact, as one member of the Lok Saba put it, the food problem has been a headache ever since Independence, and with the exception of the late Mr. Rafi Ahmed Kidwai, the Ministry has been the "graveyard" of reputations! And, perhaps, that of the whole Government as well, for isn't the whole Cabinet system built on the principle of joint-responsibility, however much this seems forgotten today?

The Government's food policy was called in question due to the steep rise in the price of food grains, especially in West Bengal where the Famine Resistance Committee launched a movement against the State Government. The puzzling feature of the food problem, at least as the ordinary man sees it, is that the prices of food grains continue to rise despite the fact that a record harvest was reported during the period of 1958-1959! From the debate in the Lok Saba, there emerges three possible reasons to explain the paradox of high prices of food grains when the supply

is reported to be more than satisfactory — the price control of food grains, the policy of State trading in food grains, and the zonal arrangements whereby movements of food grains from one State to the other is under control.

Even a superficial knowledge of economics reveals the fact that the black-market thrives when controls abound, and this is exactly what has transpired on the food front, today. As for the State trading in food grains while this is perhaps but one element of the socialist pattern of society, it is highly interesting to note, that when this form of State trading was mooted by the Government, no less a person than our President who knows rural India, is reported to have written to the Prime Minister against such a move by the Government. However this may be, the fact is that the Government's venture in this field has not proved successful. The human side in this unhappy affair was brought home when a member in the Lok Saba revealed how "the poor people in villages in West Bengal had sold out all their surplus to the Government at controlled prices and had now to pay twice the price to buy food as a result of the food policy in West Bengal. They were now living at starvation level".

In the course of the debate it was reported that the Prime Minister "confessed" that though the Government had controlled the problem of price increase to some extent, it had not succeeded fully. He attributed the situation to "a trait of selfishness in some people"! That, indeed, is the crux of the matter, and who is to believe that the socialist pattern of society, with all its controls, will be able to control human selfishness?

### ***The Co-operative Way***

Can co-operative farming do the trick? Can this system of working the land give better results than that of price

control, State trading in food grains and zonal arrangements? Since the now famous Nagpur Resolution of the Party in power, there are several who believe that co-operative farming is the only way out of the food muddle.

To those who know our rural population it is a common place that farming is more than just ploughing, sowing, and harvesting. Farming is a way of life. It involves motives and values which are deeper than those which are purely economic. On the other hand, the co-operative movement is not new to India. And, perhaps, its measure of success, in its main targets, would give some indication as to whether it would be as successful in the line of farming.

One of the ideals of the movement is to strengthen the economic position of the small income class, and free the rural population from debt. As a first step towards this end is the insistence on thrift among the members of co-operative societies. With the experience of a century and a half, how has this succeeded? In a recent book: *The Co-operative Movement in India*, (1959) by Dr. Miss E. M. Hough, we are told: "The weakness of the emphasis on thrift in the past must be accounted a major weakness of the Indian co-operative movement". It would be wrong, however, to conclude that those entrusted with the development of the movement have not given due care to this aspect of the problem. In fact, during the preliminary stage of organisation of a co-operative society, the prospective members are invariably advised to practise thrift and to promote and develop the habit of saving. New members are asked to live within their means, save for emergencies and to avoid useless borrowing. As far as is possible and within the limits of teaching illiterate people, members are shown the benefit of placing their savings with their co-operative societies.

Nor is this all. "Thrift Day" celebrations have been launched within recent years, at various centres of co-operative activity. The occasion is used to distribute "Hundi Boxes" (home saving-boxes or Piggy Banks) to members. After a specified period, the savings are collected by the rural co-operative societies. Thus, in the Madras State, over the period 1953-54, the scheme was worked by 3,879 co-operative societies and 6,131 Hundi Boxes were distributed and the savings effected amounted to 4.79 lakhs; in 1956-57, the figures, respectively, were 3,083 and 3,757, while the amount collected was Rs. 23.47 lakhs by both rural credit societies and other societies. While few would deny the good work done by the co-operative movement in various parts of the country, this would hardly be a guarantee that the people most interested are ripe for the experiment of co-operative farming.

***Swatantra, antidote to overplanning***

"The ground-swell against State Capitalism — mis-called Socialism — and against collective farming — mis-called joint co-operative farming — has found an effective channel of expression, and there is every sign of it becoming a tidal wave" so said Mr. M. R. Masani at the Party's convention in Bombay. Whatever else the Swatantra Party may achieve, and it has already drawn public notice, if it becomes a truly Opposition Party, that itself would be a healthy addition to the political life of the country and a guarantee to the survival of democracy in India. Even the Prime Minister has often expressed the wish that the country should have a healthy Opposition party, and if the Swatantra Party can fill this role it would render valuable service.

The fundamental principles of the Party make impressive reading. While it may be true that the twenty-one principles mentioned at the All India Convention held in

Bombay on August, 1st and 2nd., cannot give a detailed picture of the social order envisaged by the Party, certain features emerge in bold relief. Thus, the State while occupying a position of importance, will not tend to dominate every aspect of human life; in the economic field "competitive enterprise with reasonable safeguards" will replace the system of controls, and what is, perhaps, most novel is that members of the Party will be free to express their own opinions in all matters in which the fundamentals of the Party are not involved.

Obviously, before the Party can test its principles it must first have some of its members on representative bodies, if not on legislative assemblies. The appeal to the people and its methods of winning popular allegiance have still to be worked out. What has it to offer in the concrete to the broad mass of small income earners and our rural population, will, in the final analysis be judged by the people themselves. On the other hand, there are some who fear that the emergence of the Swatantra Party can only mean a further split in the forces facing Communism! And yet, by the same token, it may be argued that the establishment of this Party will stop the drift towards Communism by those who find little or no satisfaction in the other non-Communist parties in the country.

### ***Red China and Panchsheela***

Perhaps, there are but a few, today, in India who take the Chinese Panchsheela seriously. To begin with there was the Police Action in Tibet, and nice distinctions were drawn, by believers in Panchsheela, between "Sovereignty and Suzerainty". But Red aggression knows no limits and events have followed thick and fast to prove the meaninglessness of Panchsheela when dealing with Communism. In violation of the Agreement signed in 1954 between India and China, Chinese authorities have declared that Indian

and Tibetan currencies are no more legal tender in Tibet. More so, Indian traders subject now to the well-known Communist "permit system" are denied freedom of movement and with it, a loss in their trading rights enjoyed over centuries. The Chinese objective is clear; trade must be diverted from India to China, and what has become of India's protests is anybody's guess!

Once upon a time, there was mention made of Chinese "cartographic aggression" and few were inclined to take that seriously. But now, when the People's Republic of China is bent on setting up what is called a Himalayan Federation to include Sikkim, Bhutan, Ladakh and parts of NEFA, cartographic aggression has given place to that of a physical kind! Indeed, Indian opinion was alerted by no less a person than the Prime Minister when in the second week of August, in the Lok Saba, he firmly stated that the MacMahon line "was firm in treaty, in usage and in geography". But let us make no mistake: no treaty, nor custom nor geographical barrier has withstood the rage of Communist violence!

### **Kerala**

Later in this issue, and on another page, is a discussion on what was once the only Red State in the Indian Union. The unfortunate happenings there have, perhaps, forcibly brought home to every citizen of this country, the true nature of Communist rule. It is unfortunate that these things had to be, and the historic evidence of Communist ruthlessness in other countries discounted, till these things were repeated in Kerala and the country plunged in strife and violence.

C. C. C.

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## *The Church and Communism : Red Rule in Kerala*

On the 31st July, 1959, the President of the Indian Union dismissed the twenty-eight months' old Communist Government in Kerala. All the opposition parties united forces in peaceful resistance to the Government by closing down schools and colleges, and by picketing Government offices and transport. The soul of the resistance had been the Catholic Church.

Kerala rightly rejoices in her non-violent liberation from red rule, a victory unique in the history of the world. All honour to the heroes and heroines numbering over a hundred and sixty thousand who brought about this victory. Their courage and endurance won for Kerala a glorious triumph over the tyranny of red misrule. Their tears and blood flowed for fifty days upon the raging red flames which were ablaze for twenty-eight months devastating the whole country. The flames have now subsided, but the cinders lie hidden under the ashes ; the victory is not complete as long as the Communist *power* to conquer the hearts of the poor and the down-trodden remains with them.

What is the real power that makes communism acceptable to the common man ? It is neither the materialistic philosophy of Marx, nor its atheistic creed, nor its denial of the right of property, nor its proclamation of the supremacy of the state. The power of Communism lies in the social attitude of its leaders towards the workers and the down-trodden, the poor and the unemployed. Communists search out the huts and mud dwellings of the poor and depressed, visit them, inquire about their health and sufferings, mix with them freely, sit in their midst on the *tinnai*, drink water from their vessels, give them material

help and promise more. Thus they convince them that they are one with them. They organize strikes and secure for the workers better wages, bonuses, free medical aid, and recreational amenities ; more holidays and shorter hours of work. They procure work for the unemployed through the influence of well organised trade unions. Statistics of what they do for the workers and the unemployed figure large in their propaganda.

The appalling misery of millions of our countrymen is a ready argument for communist leaders to inspire educated youths and middle class intellectuals, who, like Stephen Spender, are tortured by a sense of personal and social guilt. Men with a social consciousness feel that all human beings are equal in God's sight and that great riches in the hands of a few is an injustice to the many. Squalid poverty and the hunger of the starving millions and a strong sense of social injustice at the sight of so much want and misery combine to win adherents to communism.

If the victory over communism is to last, Kerala, like any other place in the world, must offer a remedy to hunger and poverty, and wipe out social injustice. A social consciousness, kindness and friendliness towards the poor and down-trodden, is of the very essence of the Catholic Church. The Catholic Church in Kerala, which, in the words of the Prime Minister, is 'a big force', is the only real enemy of Communism. She is the only organisation that the communists fear, for she alone, by her teaching and life, exists for the poor. Christ, the founder of the Church, in His life and teaching, showed that the care of the poor and suffering was of the very essence of Christianity.

### ***Christ and the Poor***

Immediately after His birth in the cave of Bethlehem, it was the poor shepherds who received the visit of the



angels and the tidings of great joy. Jesus identified Himself with workers by working as a carpenter till the age of thirty. During His three years of public life, He could say truly that foxes had their dens, but the Son of man had no place to rest. His intimate friends and apostles were from all walks of life, but were mostly poor labourers and fishermen. Most of the miracles He worked were for the poor, the sick and the suffering. To feed the hungry, He used His divine power to multiply bread and fish. He gave it as a proof of His messiahship that the poor were evangelized. He extolled the blessedness of "the poor in spirit", and taught that loving the poor is as important a commandment as loving God. He told the rich young man who wanted to follow Him, "Go, sell all that belongs to you and give it to the poor." He journeyed long distances through Judea and Palestine to meet the poor in their homes and invited them, "Come to me all you who labour and are burdened, I shall comfort you."

### ***The Saints and the Poor***

Ignatius of Loyola, immediately after his conversion, went about the streets of Spain begging, and *all* that he collected he distributed to the poor and needy. He taught his first companions to follow his example and care for the poor.

John Mary Vianney, the model and patron of parish priests, when as a boy he tended his father's sheep, would bring home in the evening a number of poor and hungry people to be fed, often to his father's great embarrassment. He used to tell his fellow priests that to work for the poor is more meritorious than spending one's time in prayer.

John Bosco would gather all the unemployed boys who loafed in the streets and take care of all their needs. He founded the Salesian Order to continue this work. Can we

forget a Vincent de Paul, a John Baptist de la Salle, a Camillus de Lellis, and a host of others who founded strong religious Orders whose members devote their entire lives and energies to the service of the poor, the sick and the aged ?

### ***The Duty of every Catholic***

Every Catholic, layman or priest, is bound in duty to interest himself in the workers and the unemployed. The social apostolate is essential to Catholicism. The teachings of Leo XIII in "Rerum Novarum" and Pius XI in "Quadragesimo Anno" lay down the principles and direction of the social apostolate ; they insist on the grave obligations of the rich to come to the rescue of the poor and unemployed, help them in their needs, improve their living condition, treat domestic servants and workmen as members of their family, love them like themselves, inquire into their welfare, pay them a family wage, provide them with decent dwellings, and support them when they are sick and disabled.

Should we not, as children of the same Father, baptized and incorporated in the Mystical Body of Christ, feel for the poor suffering members, search for them, and go to their relief ? It is of divine faith that "we too, all of us, have been baptized into a single body by the power of a single Spirit, Jews and Greeks, slaves and freemen alike we have all been given drink at a single source, the one Spirit. . . . There was to be no want of unity in the Body ; all the different parts of it were to make each other's welfare their common care. If one part is suffering, all the rest suffer with it ; if one part is treated with honour, all the rest will find pleasure in it. And you are Christ's body, organs of it depending upon each other." (I Cor. XII).

How many of us have fully realized the meaning of this mystical but real unity, of our brotherhood with less fortunate workers and the unemployed ? How many of us who are fortunate enough to possess the goods of this world think of inquiring into the welfare and difficulties of the families who depend upon us

as domestics or labourers. Remember the day of Judgment! 'When the Son of Man comes in his glory, and all the angels with him, and all nations will be gathered in his presence, where he will divide men one from the other; as the shepherd divides sheep from goats. Then the King will say to those on his right hand, "Come, you that have received a blessing from my Father, take possession of the kingdom which has been prepared for you since the foundation of the world. For I was hungry and you gave me food, thirsty and you gave me drink; I was a stranger, and you brought me home, naked and you clothed me, sick and you cared for me, a prisoner and you came to me." Whereupon the just will answer, "Lord, when was it that we saw thee hungry and fed thee, or thirsty and gave thee drink? When was it that we saw thee a stranger and brought thee home, or naked and clothed thee? When was it that we saw thee sick or in prison and came to thee?" And the King will answer them, "Believe me, when you did it to one of the my least brethren here, you did it to me." Then he will say to those who are on his left hand, in their turn, "Go far from me, you that are accursed, into that eternal fire which has been prepared for the devil and his angels. For I was hungry and you never gave me food, I was thirsty and you never gave me drink, I was a stranger, and you did not bring me home, I was naked, and you did not clothe me. I was sick and in prison, and you did not care for me." Whereupon they in their turn will answer, "Lord, when was it that we saw thee hungry or thirsty, or a stranger, or naked, or sick or in prison, and did not minister to thee?" And he will answer to them, "Believe me, when you refused it to one of the least of my brethren here, you refused it to me." And these shall pass to eternal punishment.'

If for no higher motives, at least to avoid damnation, we ought to take an interest in the poor and hungry, in workers and unemployed, bring relief to them, and, by our kindness and friendliness, console and comfort them. "Of what use is it, my brethren," asks Saint James "if a man claims to have faith and has no deeds to show for it? Can faith save him then? Here is a brother, here is a sister, going naked, left without the means to secure their daily food; if one of you says to them, "Go in peace, warm yourselves and take your fill', without providing for

their bodily needs, of what use is it ? " (St. James II 14-17). Such hard hearted believers, St. John would call 'children of the devil'. "A man has the worldly goods he needs, and sees his brother go in want ; if he steels his heart against his brother, how can we say that the love of God dwells in him ? " (I John III 17-18). "He is a liar" if he says that he loves God. "He has seen his brother, and has no love for him ; what love can he have for the God he has never seen ? No, this is the divine commandment that has been given us ; the man who loves God, must be one who loves his brother as well." (I John IV 20-21).

### ***The Priest and Social Action***

The parable of the Good Samaritan holds a lesson for each of us. A priest comes along, sees the man beaten by robbers, despoiled, bleeding and half-dead, and passes by. He was a priest of the Old Testament. Under the New Law Christ wants every priest to act like the good Samaritan, halt near the stricken man, pour oil and wine on his wounds, carry him to the neighbouring inn, and see to it that he be cared for at his own charge. How many poor people are there not in our parishes who want the bare necessities of life, and eat scarcely one meal a day ? Are there not, perhaps, some working in our own parish houses, colleges or institutes, who earn hardly enough to feed and clothe their wife and children, still less give them medical aid and shelter against wind and rain ?

'The social question,' says Pius X, 'deserves to have all the Catholic forces applied to it with the greatest energy and consistency..... Take thoroughly to heart the interests of the people, particularly of the working and agricultural classes, not only instilling in their minds all the religious principles, the only true foundation of consolation in the troubles of life, but endeavouring to wipe away their tears, to assuage their sorrows, to improve their economic

condition by well adapted measures.' (Letter of June 11th, 1905, to the Italian Bishops). Pius XI warns us, 'Go to the working man, especially when he is poor. Let our parish priests, while providing for the normal needs of the faithful, dedicate the better part of their endeavours and their zeal to win back the labouring masses to Christ and to his Church.' And this, in the words of Pius XII, is the *essential and maternal* function of the Church and its ministers. We should endeavour with all our might to deserve the praise given to the French Clergy on the 8th December, 1899, by Leo XIII.

"We know well, and the whole world likewise knows, the qualities which distinguish you; there is not a good work of which you are not the inspirers of the apostles. Obedient to the advice given in our encyclical 'Rerum Novarum', you go among the people, the working men and the poor. You seek by every means to help them to improve their moral and to render their lot less hard. To this end you arrange meetings and congresses, you found homes, study circles, rural banks, and employment offices. You labour to introduce reforms into the economic and social order and, for so difficult a task, you do not hesitate to make considerable sacrifices of time and money. For the same purpose you write books and articles in newspapers and periodicals."

The priest must reach the soul through the body. He is not welcome to the people merely because he is ordained; he must be of the people, with the people. To do social action, to help the oppressed and the poor, the working class and the unemployed, is an essential function of the priesthood. It should be with us a passion in which we allow no revolutionary to surpass us.

*Organised Social Action* is of the very essence of the Catholic religion, and the Catholic Church cannot exist without it. It is the duty of every Catholic layman and every priest to try and eradicate the root causes of mass poverty, to redress the misery and suffering of the poor

and depressed, of the worker and peasant, of the unemployed and starving millions; to fight for the rights of workers; to promote trade-unions, Kisan Sabhas, co-operative societies, and all organisations that will stand up for the rights of farmers and workers.

Imitate the Communists. They form active cells, and trade-unions. They infiltrate into and soon dominate the railway, — factory — and plantation-unions. They enter *cherries* and slums to contact the down-trodden, scavengers and coolies; they eat and drink with them, settle their domestic quarrels; organise sports for their children. They stand by the workers, organise committees in the work-shops and branches in the railway; they stand for elections on staff councils, canteen committees, co-operative credit societies, grain shops' advisory committees, and Railway Institutes, and come out successful.

### **Communist Tactics**

Violence, tyranny, revolution and hatred are, in fact, the Communist dogmas. According to Marx, revolution is necessary not only because the ruling class cannot be overthrown in any other way, but also because the class overthrowing it can rid itself only by revolution of all 'the muck of the ages', and become fitted to found society anew. In the words of Engels, 'The war of the poor against the rich will be the bloodiest ever waged'. Hatred is a fundamental virtue for the communist. The word 'love' does not exist in his vocabulary. Douglas Hyde, who was a leading communist for twenty years, confessed. 'During the whole of my twenty years in the Communist Party I did not hear it (love) once used on public platforms or in conversations between members. Certainly I did not use it myself, either in my speeches or my writings. But we used the word 'hate' often enough. We said, and I said it myself very often, "What we need is a good healthy

hate", and we set about creating it, harnessing it, canalising it, and using it to bring about our new order of society.' (Douglas Hyde, 'The Answer to Communism', p. 67).

The hatred of communists is turned principally against the Catholic Church. In every country where they came into power, in Russia, Hungary, Czechoslovakia, Poland and China, they ruthlessly attacked the Catholic Church. This is in accordance with the programme of the Communist International, 'The first round against religion, the opium of the people, occupies an important position among the tasks of the cultural revolution. This fight must be carried on persistently and systematically. The proletarian power must withdraw all state support from the church, and abolish the influence exercised by the church in the system of education and training organised by the state; it must ruthlessly suppress the counter-revolutionary activities of ecclesiastical organisation. The proletarian power acknowledges freedom of conscience, but at the same time uses all the means at its disposal to conduct anti-religious propaganda, abolish the privileged position of the Established Church and reforms the entire educational system on the basis of the scientific materialistic conception of the world.'

The only effective way of combatting communist propaganda and tactics is to put forward the propaganda of the Catholic Church for a new Christian social order, to live the social doctrine expounded in the Papal encyclicals, to fight against social injustice by caring for the poor and suffering. This is the social action taught and lived by Christ, his apostles and his saints.

*J. Kalathil, S.J.*

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## *Towards Industrial Peace*

It is a commonplace that the progress of industrial society depends, by and large, on the recognition of the human dignity of the worker. Men, not machines, nor even the science of technology alone, are essential to social and industrial peace and welfare. The realisation of this truth has already gained favour in most industrially advanced countries, and all under-developed countries in their programme of industrialisation now tend to give top priority to fostering correct human relations so as to escape the distressing ills of industrialism.

The International Labour Office (India Branch) has published a series of useful volumes to give the general public a knowledge as to what is being done in this field in India. The latest volume on *Recent Developments in certain aspects of Indian Economy - IV* of just over a hundred pages and priced at Re. 1-50 nP, gives a factual account of three important aspects of industrial progress under the titles :- Industrial Relations ; Workers' Education and Labour Welfare.

### ***Industrial Relations & Indian social conditions***

That techniques and methods used in the more industrially advanced countries cannot be practised *in toto*, in India, is obvious. Traditions, habits, customs and culture play an important role in the industrial life of all countries, and therefore, the growth of the labour movement and industrial relations in this country must be set in the background of Indian social conditions which are still, to a large extent, dominated by the caste system, feudalism, illiteracy, fatalism and poverty. Social and cultural transformation have not kept pace with industrial growth. This is not surprising, but the fact remains that the socio-



industrial life of the country and the development of healthy industrial relations cannot make any headway unless social conditions are such as to permit the healthy evolution of industrialism.

Despite these drawbacks, there are, as this volume points, out many "hopeful trends" towards a more progressive outlook in the field of trade unions. Thus, on the part of employers, "there is a general realisation that trade unionism has come to stay", and on the part of the workers there is a consciousness that "planned economy is the only means through which the industrial prosperity of the country will be built up, and industrial peace is essential for quickening the process". Furthermore, a growing number of trade union leaders are coming from the working classes, while there is a "keen desire among workers for education and training in trade unionism", lastly, a few collective agreements have been concluded and the tripartite bodies which exist tend "to narrow down differences among unions at the various levels" (p. 12).

### ***The importance of the human factor in industry***

Following the pattern of industrialisation in other countries, Employers' Organisations are now rather common in India. "The primary object" says this volume, "of the employers' organisations is the protection of the interests of industry and commerce. Relations with workers are next in importance only to this primary object" (p. 13). If such is the view of the greater number of Indian employers, then there is justifiable cause for pessimism as to the success of industrial relations in the country! In fact, the evolution of industry amply proves that the interest and welfare of industry are intimately bound up with that of the workers. In the bad old days of laissez faire economics, the short-sighted employer subordinated the welfare of the working classes to the interests (presumably, 'profits') of industry

and commerce. But industry has come a long way since those days and, few, if any employers, today, belong to that out-worn school of thought. Indeed it is generally recognized today that unless the social conditions of the working classes are sound and healthy, the interests not only of industry, but even of employers and owners are jeopardized.

The whole science of industrial relations which has made so much progress in industrial society gives top priority to the human factor in industry, and rightly concludes that once this is recognized by management, the welfare of industry and commerce is assured. In other terms, and even from the purely economic aspect, a satisfactory output can never be realized unless healthy management-labour relations exist, and this can only come about when the human factor is given its rightful place, and corresponding importance. Indeed, industrial relations are founded on principles rooted in man's human personality, precisely because the fundamentals of human nature may not be disregarded, without detriment to economic well-being, in the build up of industrial society.

### ***Fundamentals of Industrial Relations***

Generally speaking, these are :-

(1) *The recognition of and respect for the human person.* This implies a conviction that every individual is endowed with basic human rights that others must respect. The fallacy of the "economic man" has long been disregarded and proved wrong. It failed because it was bad ethics and bad psychology. It failed because it did not recognize man's inner dignity based on his spiritual nature, his origin from God and his destiny in God's plan for the world. This explains why any kind of work which merely provides the individual with the means to live, helps neither human satisfaction nor even industrial production. The

frustrated worker is an unhappy worker, and frustrated men usually seek compensation in aggressive action. Its an easy step from dissatisfaction with work to dissatisfaction with employers.

(2) *Attitudes and techniques must meet the needs of the human person.* Once employers recognize and respect the dignity of the worker, it is up to them to adopt suitable attitudes, methods and techniques when dealing with employees. On the one hand, methods used must be such that they conform to the needs of the human person — to human beings who can think, feel, and react to sympathy and unjust treatment. When such an attitude is lacking the most carefully planned blue print of economic prosperity is doomed to fail, and distrust and suspicion destroy the trust and confidence of the worker in his employers. On the other hand, the good will of the employer must show itself in a concrete manner; that is by sound personal policies, adequate grievance procedures, efficient means of communication, a just wage and other like measures. The importance of such means are constantly stressed in the science of industrial relations and, indeed, without them, the employer's good will remains vague and confused.

(3) *Working conditions must conform to the needs of the human personality of the worker.* The recognition of the workers' basic right to work must show itself in every department of his working life. This begins at the Labour Exchange where the applicant should be made to feel that he is welcome and not merely tolerated. It is useless to pretend that such conditions obtain in most labour exchanges and more often than not the applicant is made to feel that he is a nuisance, or openly told so, till, in his experience, such labour exchanges are merely instruments of harassment rather than of help! When the worker has

jumped this hurdle and is put on the pay-roll of a firm or plant, sound industrial relations demand that he should have the job explained to him. In more efficient plants a T. W. I. Course takes care of this. Obviously, it is not sufficient for a human relations plan to function only at the level of top management. Experience has amply proved that problems dealt with at plant level have a better chance of success than those taken to higher levels of management.

Sound industrial relations are by no means established when earnest efforts are made to fit the worker to his job. Every worker is sometimes beset with what may be called "personal problems" which reduce his working capacity and lessen his output. Such problems may sometimes be connected directly with his job, but more often than not only have their source in the home or family, or may even spring from the general make-up of the individual. This maladjustment often leads to serious difficulties in the working life of the worker. It may effect his attitude towards his fellow workers, or towards management, and may even lead to absenteeism and accidents in the plant. Industrial society, today, usually calls upon the social psychologist to help solve the problems of such workers.

(4) *The workers' craving for the esteem of others must be respected.* Deeply rooted in every individual is the craving for esteem and recognition. Every worker seeks recognition and that satisfaction which derives from the respect given his human dignity. No matter how unskilled and illiterate he may be, the normal worker seeks to develop his self respect, and enjoy the opportunity to possess real ability. Workers feel that they are esteemed and recognized when they develop a sense of participation. That is to say, when they know why things are being done, and why changes may be necessary. This does not mean

that management gives up its authority by making its workers consultants to the firm or industry. Many modern industrial concerns have systems for drawing out ideas and suggestions from their labour force. In fact, when this method has been tried, employers have discovered many useful suggestions coming from their workmen : some suggestions have helped cut down waste and others have increased efficiency.

### **Grievance procedures**

Perhaps, one of the most efficient factors contributing towards sound industrial relations is a well-planned grievance procedure and, as this volume of the I.L.O. indicates, "one of the reasons why industrial relations in Ahmedabad have a history of comparative peace and harmony is the existence of a well laid out procedure for processing grievances evolved by the Textile Labour Association" (p.28). In many large industrial concerns industrial counsellors usually deal with individual personality problems, while adequate machinery is provided for adjustment of differences which may arise from work conditions. Such grievance procedures are usually set out in union contracts and collective agreements. Obviously, the grievance procedure machinery alone cannot contribute much towards industrial peace; attitudes are still vital, and only when employers and workers are possessed of the right attitudes can the machinery work efficiently. Wrong attitudes tend to turn every grievance into a constant source of irritation and involve management and union in a long drawn out struggle. On the other hand, when the right attitudes prevail, most grievances can be quickly and effectively settled at the lowest level by direct dealings between the foreman or supervisor and the worker concerned. In fact, the successful working of the grievance machinery demands right attitudes in all ranks of the management, and intelligent and correct training of our workers.

### ***Education for Industry***

The lack of helpful attitudes, the ignorance of the importance of co-operative effort and team work emphasise the fact that "What workers need most can be put in one word: Education." (p. 46). However, it is far from easy to determine what exactly is meant by Workers' Education! Is it the same as general education, fundamental education or basic education? "As a whole" we are told, "workers' education has to take into account the educational needs of the worker as an individual for his personal evolution: as an operative — for his efficiency and advancement; as a citizen — for a happy and integrated life in the community; as a member of a trade union — for the protection of his interests as a member of the working class" (p. 51).

### ***Methods and techniques***

The most common practice of workers' education "in India at present is a literary class conducted by a social welfare agency or trade union or community listening to broadcasts directed specially to workers and an occasional exhibition of education films" (p. 56). For the most part workers' education is voluntary, and since the majority of workers are without much experience in the techniques of study, but yet have more experience of life, their education should be more practical than theoretical. It should include the following basic principles:- "(1) Workers' education should always be a two-way communication. (2) It should aim, not at the mere cramming of information, but at developing new skills and greater powers of judgment. (3) It should start from, and be related to, the actual experience of the work-student. (4) It should always be designed to promote more intelligent social action. (5) It should be conducted in an atmosphere of co-operative research" (p. 57).

Techniques employed in workers' education tend to vary in different countries. Thus, in many Western countries

there is a tendency to restrict methods to general lectures. Sometimes, discussion-groups, "workshops", audio-visual aids and correspondence courses are used. In India various voluntary organisations, universities, the State and Central Governments all have their respective programmes for the education of workers. Some private agencies and trade unions also undertake the education of workers. Speaking at the 13th Congress of the International Federation of Christian Trade Union, 1958, Mr. Earnest Bell, chief of the I. L. O. Workers' Relation Services pointed out that workers' education is a duty of trade unions. He said: "In pursuing our programme of Workers' Education we are fully conscious that the education of workers is essentially a task for the trade union movements".

### ***Educating management***

While no one would deny the need and importance of workers' education for the progress of sound industrial relations, it is no less true to say that there is urgent and important need of some kind of "Employers' Education". One would wish that this volume of the India Branch of the I. L. O. gave some indication as to how management should be educated so as to develop those attitudes without which all talk of industrial peace is merely wishful thinking. The fallacy that university degrees and academic qualification are alone sufficient to build worthy captains of industry has been exploded even in many an under-developed country. In India, one has only to recall the frequent recourse to litigation started by management to dispute almost every decision of Labour Tribunals and Wage Boards; the difficulties caused by management to many a conscientious Labour Welfare Officer; the evasion of factory rules and regulations and working conditions in many factories to realise that management too are sorely in need of education! In fact, it is no exaggeration to say that as long as management only looks to profits, there

is urgent need of a sound programme of "employers' education". Surely, the I. L. O. with its experience and efficient programmes for workers' education could evolve some method whereby, both management and labour could meet, not only occasionally, to discuss points of industrial policy, but also for a course of lectures or discussions, so that each party may help the education of the other ?

The concluding essay in this volume treats of Labour Welfare in India. The need of labour welfare in India will be disputed by no one, and it is a healthy sign, that many agencies, both private and public, are engaged in trying to secure for the worker those amenities which his human dignity demands. However, there is no one who does not understand that while legislation in favour of labour welfare is needed, laws by themselves can never bring about social reform nor secure the well-being of the working classes. What is needed is a strong and practical sense of social responsibility not only in public officials, but also in industrialists and workers. In fact, labour welfare is not the concern of any one section of the community, but of every member of society.

The rapid industrialisation of India makes it almost impossible for the ordinary lay man to follow this development. This difficulty is overcome to a large extent, thanks to these publications of the India Branch of the I. L. O. As a factual survey of the progress of industrial society in the country, these booklets will be of value not only to the general reader but also to the study of industrial development in India.

C. C. Clump



## *Education of Our Destitute Children*

All over India, more specially in big cities, the problem of educating the destitute children and settling them down to nation-building and bread-winning activities has not drawn sufficient attention of the public. Students' indiscipline in Indian schools and colleges, like the problem of the Teddy Boys in England, is causing a headache to educationists in India. But the problem of tackling our destitute children on a nation-wide scale is to be faced sooner or later by the Government and private educational bodies.

The standard of education in India, since August 1947, has deteriorated, even though the number of the elementary, and middle schools, colleges and students have gone up by about 40%. The funds allotted by the Central and State governments for education have gone up to about three times the pre-independence budget, from 10 crores to over Rs. 30 crores. Yet, the quality of our schoolchildren and college students has not improved. The reason is not far to seek. They lay emphasis on bookish and literary education, side-tracking, or even neglecting, character-building and man-making education.

The main problem which our educationalists should ask themselves is: How to teach our children to live well, work honestly and grow to the full stature of their manhood or womanhood, develop the potential powers latent in their hearts and minds? But, now, text-book-learning, passing examinations, and getting paper titles and diplomas are all sought to be the *summum bonum* of education, education conceived as a means of livelihood through securing jobs. Moral values are set aside, and emphasis is laid on literary education. Many schools and colleges are now becoming a big business, money-making mints.

Teachers and professors look more to their salaries than to the job of moulding the lives of the future citizens of India.

### **Gandhiji**

Mahatma Gandhi, in an article published in *Young India*, dated 27th June, 1929, significantly wrote :

“A system of education that puts an exclusive emphasis on literary equipment, not only is ill-adapted to deal with the evil, but actually results in promoting it. Boys who were clean before they went to public schools have been found to have become unclean, effeminate and imbecile at the end of their school course. The Bihar Committee has recommended ‘instilling into the minds of boys a reverence for religion’. But who is to bell the cat ? The teachers alone can teach reverence for religion. But they themselves have none. It is a question of proper selection of teachers. But a proper selection of teachers means either a much higher pay than is now given or reversion to teaching not as a career but as a life-long dedication to a sacred duty. This is in vogue even today among Roman Catholics”.

Not only among the Roman Catholics, but also among the Hindus and the Buddhists and Protestants, wherever there is an unworldly and divine ideal, such as in monasteries, among monks and nuns of all religions, total dedication to duty is in vogue. The ancient *Gurukul* ideal of education, the Buddhist universities of Taxila, Vikramshila and Nalanda, the schools of the Ramakrishna Mission Order of monks are all run on very much the same religious ideals as the Jesuit colleges and convent schools of the Roman Catholics.

### **The Right Type of Education**

It is under this general background of a man-making and character-building education that we have to face and

tackle the problem of educating our destitute children. Cramming up of text-books, passing an examination, holding a paper diploma, after which most students sell their text-books to the nearest second-hand book shop, hinging on some lucrative jobs after their matriculation or college studies, is the system of education that failed to mould citizens of India. It is as a protest against this system of education that Gandhiji set up his own Basic Education school in Wardha and gave to India his system of education, known as the Wardha Scheme. On parallel lines did Rabindranath Tagore set up his own creative man-making system of education at Santiniketan, as a protest to the system of education sponsored by governments and their accolites.

Our well-to-do and upper middle class people can afford to have the luxury of such a literary education without moral backbone; but not our destitute children who live in hovels, in streets, under the railway bridges and under the trees. Their irresponsible parents just bring them forth and leave them to their destiny. Nor have we as yet any welfare state that will or can tackle the problem of the destitutes on a countrywide scale. That means individuals and private organisations should come forward to try to solve this problem in a limited way.

### **Street Urchins**

These destitute children are branded as "street urchins". They are kept at arm's length by the upper class society. These children cannot afford to go to any government-recognised public or private schools because they have no decent cloths to wear; no money to buy books, and no money to pay fees. They are semi-starved and underfed. Why can't they go to Municipal Free Schools? Due to over-age, language difficulties and social backwardness they do not want to go to our free Municipal schools either.

They roam about in the streets, beg for *naye paise*, steal anything they can and, thus, they become social problems.

Yet, it is not their fault if they become in later life wagabonds, gamblers, drunkards, cheats and debauchees. If we were born and brought up in the same socio-economic environment as those destitute children, we also might have become still worse social problems. It is the socio-economic environment to a large extent that makes or un-makes a man, specially during those plastic years of adolescence and pre-adulthood.

After being associated with a few educational institutions for well over a decade, I felt I should experiment on the problem of educating our destitute children.

At the foot of Mount Mary Hill, Bandra, there are a number of unauthorized hovels and huts where live fellow-humans under the most appalling and abject social and economic conditions. There are Maharastrians, Madrasis, Malabarais, Mangaloreans, Goans, all huddled together in those miserable hovels. There are no sanitary arrangements, hardly any privacy of life. The lowest specimens of our society are to be traced there. They make liquor, and almost each hut has its own distillery inside. All the protagonists of prohibition should visit this area to see how their pet fad of prohibition works here. Drink is not bad; but to get drunk is evil. These people make country liquor and sell it and make a living out of it.

That hungry people feed their stomachs by making illicit liquor and through prostitution is understandable in the lower strata of the society. But that these hungry people get drunk in the morning, and at night, gamble the whole day long, gossip and pilfer and indulge in various social vices and debauchery is a disease to be cured. The

evils of alcoholism and drink continue unabated in this locality where we try to educate the poor, the destitutes and the "street urchins and problem children".

In the slum areas all over Bombay and the suburbs, there are innumerable such dens of drunkards and debauchees. But we chose the nearest spot to start a basic education school for the destitute children. At this experimental stage we did not want to get any Government help for our work, lest the government conditions and strings come in the way of that creativity and fluidity that is needed in such an educational experiment. Only totalitarian states say: "Everything within the State, nothing outside the State". In Democracy, individual initiative and freedom must have its free play in trying to solve problems of national importance.

We started the school in November, 1957. It was then an open-air school with one hundred and four children. Any child who cannot attend any recognised school on grounds of destitution, poverty, over-age or language difficulties is welcome to our school. Today we have an average daily attendance of 153 children with nine volunteer teachers. We impart the three R's, general knowledge and some practical training in any bread-winning art such as stitching, weaving, carpentry, etc. A regular workshop is as important as a school for knowledge and learning.

Through regular educational film shows we impress on the minds of our children the need of discipline, self-restraint, religious and moral values — in a word, the art of living, conquering anger, hatred and lusts of worldly people. Work is worship to us. Hence the dignity of labour. Hindi and English are the media of instruction. We teach inter-communal harmony and inter-religious understanding, love of motherland and national culture.

Our School for Destitute children, housed in a tin shed and modest chawls, in the very heart of the slum area — where drunkards, cheats and gamblers revel — has taught us that a group of social workers, motivated by love of God and man, can educate our destitute children, give them the smile and cheer of life, self-confidence and bread-winning art, thus moulding them into useful citizens of Free India.

*A. Elenjmittam*

# BOOK-REVIEWS

LATIN-AMERICAN CATHOLICISM, A self-evaluation :  
Report No. 23 of the World Horizon Reports, by Wil-  
liam J. Coleman, M.M. Maryknoll Publications :  
pp. 105.

This study is an analysis and a commentary of a book en-  
titled "Teriera Semana Interamericana de Action Catholica —  
Documentos" (Lima y Chimbodem Peru, 1953), and of the Catho-  
lic Action Week, of which this book is the result.

The outstanding quality of Fr. Coleman's study is its solid  
objectivity, its enlightened realism. As a consequence we get not  
only a clear image of the situation of Latin American Catholicism  
and its problems, but also a stimulating vision of many grave  
problems of present-day Catholicism everywhere in the world. It is,  
of course, impossible to solve all these problems in 105 pages,  
but as an introduction to their solution — starting with a real  
case, viz. South America, it would be difficult to find something  
better.

It is because of our conviction of the excellence of Fr. Coleman's  
work that we feel obliged to add a few observations.

On page 20, we come across this sentence (concerning a cate-  
gory of Catholics) :

"A person who may be subjectively sincere but who  
contradicts his conscience in practice, is either not responsible  
or a hypocrite. In neither case would he be of interest for  
any inquiry about Latin-American Catholicism."

(1) This judgment, we feel, is harsh, and, rather superficial.  
A person who is subjectively "sincere" cannot be simply either  
a hypocrite or irresponsible; and he will rightly resent being  
condemned as such.

(2) As these people are a group "in no way small" in Latin  
America (see p.27) it seems on the contrary to be of very great  
interest to understand the socio-religious phenomenon they constitute  
so as to cope with it effectively.

(3) On p.24 (below) we discover another sentence which pleases us greatly, but which seems, at least in appearance, difficult to reconcile with the sentence quoted above :

".... It demonstrates how basically catholic even nominal Catholicism is. It also shows how from nominal Catholicism can come the solutions of its problems, once they are recognised as such and an effort is made to solve them along realistic lines."

That is just what we think ourselves.

Pages 40-66 are, in our opinion, the weakest part of the study. What makes us more or less afraid and somewhat anxious is a certain tendency, steadily current through those 20 odd pages, to extol the "Tranquil Society" (p.65) of the PAST.... as in contrast with "the intensification of mechanized life and the consequent depersonalisation and dehumanisation of the economy and the general social fabric of society." (p. 40 below).

Very much could be objected to this formulation, but this review is not the place for it. We only ask : is Fr. Coleman so sure that there was so much "personalisation" of the bulk of the Tranquil Society in that past, and as for the humanity of that time as regards the masses, what of the "in this (Tranquil) Society complete ignorance of and almost invincible failure to notice, endemic and generalised conditions of poverty and misery." (p. 65 above).

Many other statements along these pages are disputable or, at least, liable to distinctions. We will limit ourselves to our question : Would not Fr. Coleman agree with us that there must be some relation between cause and effect between the deficiencies, and even the mistakes, of those "Tranquil Societies" and the phenomenon of low Catholicity in Latin America today ? This, of course, is not to pretend that that tranquil society did not possess some essential qualities which must be conserved, protected or re-vigorated in the "New Society" of to-day. The only questions are : which are these qualities and how to separate them from equally essential defects.

All the other parts of the Study are excellent, and we can only conclude : tolle et lege.

*J. Cleymans, S.J.*



RELIGION AND SOCIETY. Bulletin of the Christian Institute for the Study of Religion and Society. Bangalore June 1959. pp. 78.

This issue of "Religion and Society" is uncommonly interesting. Though all its articles are very good we are particularly impressed by two of them. The first is "Indian Nationalism: a Christian Interpretation" by M. M. Thomas, Trivandrum. In a footnote the editors present the study of Mr. Thomas as "a basis for further discussion", "tentative", and "To be criticised both from the theological and historical points of view". We have rarely come across an introduction to a discussion of the quality of Mr. Thomas's: balanced, dispassionate, honest, and reasoned with sharp logic throughout. These are intellectual qualities of a high order. If we add to them that the study is very original, suggestive and penetrating, we have no difficulty in concluding that the experts on the subject will have to summon all their competence before challenging the position of Mr. Thomas.

The second article is entitled "Population Growth and Family Planning", by C. M. Abraham, Indore. This study too is balanced and honest. It is prudent in its assertions and distinctions, but it is not conclusive. It does not disprove the thesis that even in India food production can so be increased as to stand up to any healthy growth of the population now and in the future. This alternative is bristling with complicated problems, but so is any Family Planning-scheme. With this difference, however, that the problem of food production is of a technical nature, whereas those underlying Family Planning are metaphysical, moral; as such they much more directly engage the human being in its deepest humanity. A Catholic cannot agree with the "methods examined" in pp. 60 sqq., because his faith AND his reason tell him that in all of them there is an element of absolute evil which cannot be exercised by the most subtle dialectics. The Catholic argument against contraceptives is misunderstood by the author. Contraceptives are to be condemned because they THWART nature, they deliberately frustrate its course. Eyeglasses — an example given by the author — HELP nature.

J. Cleymans, S.J.

Annual Report of the Chief Inspector of Mines in India,  
for the year ending 31st December, 1956. (Government of India, Delhi. Rs. 35. pp. 328).

This comprehensive report covers all details concerning India's mining industry, such as Employment and Labour Statistics, Output and Mining conditions, Accidents, Administration of the Mines' Act, and general problems concerning Labour, Health and Sanitation, Mining Boards and Education.

From the Report it would appear that while this major industry cannot show any spectacular progress, as in many other industries of the public sector, there has been a slow but steady progress. Thus taking figures from the Report, over two years for Output, it would appear that a small increase in production has been made:-  
Table I.

| Output of Coal and major non-coal industries. |    | (in tons)  |            |
|---|----|------------|------------|
|   |    | 1955       | 1956       |
| Coal  | .. | 38,225,999 | 39,280,148 |
| Mica (dressed in cwts)                        | .. | 132,426    | 142,580    |
| Manganese ore                                 | .. | 1,583,538  | 1,780,857  |
| Iron ore                                      | .. | 4,652,940  | 4,750,450  |

The employment daily average shows the same small rise.  
Table II.

|               |    | 1955    | 1956    |
|---------------|----|---------|---------|
| Coal          | .. | 347,980 | 352,429 |
| Mica          | .. | 30,632  | 33,973  |
| Manganese ore | .. | 39,907  | 109,948 |
| Iron ore      | .. | 34,218  | 37,301  |

The price in human lives, or fatal accidents in these mines  
Table III. (is shown below,

|                   |    | 1955 | 1956 |
|-------------------|----|------|------|
| In coal mines     | .. | 309  | 259  |
| In non-coal mines | .. | 68   | 76   |

While it is gratifying to learn, from the Report, that there has been a slight decrease in the number of accidents, there still remains much to be done to make our mine-workers free from occupational risks and dangers. It is interesting to note that

whereas, 152 fatal accidents are put down to "Misadventure", human responsibility accounted for 110 deaths, and of this figure, management alone has been responsible for 41 fatal accidents! Indeed, the Court of Enquiry, held after accidents, has often remarked thus, "Had the provisions of Regulations 74 and Temporary Regulation 5(2) been complied with, the accident would have been averted" (p.249) Or, "Had the mine been under the supervision of a qualified manager and had the sides been sloped, stepped or otherwise made secure as required under Regulations 38 of the Indian Metalliferous Mines Regulations this accident would have been averted". (p.227).

When it is remembered that the majority of our mine workers are drawn from the countryside and villages, and this is especially true of unskilled labour, it would be interesting to know whether any elementary "in-training" or Training With Industry, is given to the new employees, to instruct them both as to the dangers of their occupation and how to avoid such risks. Unfortunately, the Report says nothing about this matter. The importance of the human side of industry has gained recognition today, and it cannot be too much to hope that even in India's mines, the human factor is given its true worth.

C. C. C.

### DE NOBILI SAMAJ SEVAK SANGH — REPORT FOR THE YEAR 1958-1959.

This is a fifteen-page typed report — the first of its kind —, that gives a systematic description of the social activities carried out by the Theologians of De Nobili College, Poona, during their leisure hours.

The Report begins with a short sketch of the aims and activities of the Sangh. As future Catholic priests, the students of the College realise that already during their years of training they can do their little bit in helping the people living in the neighbourhood. Their activities are not merely restricted to charity, they do not merely aim at assisting the poor materially and on an individual basis, but at uplifting them and knitting them together in a community. The work of the students of the College, can therefore, be called social work in the fullest sense of the word.

But the ones to profit most by the activities are, of course, the students themselves, for whom social work has become, as it

were, an integral part of their training. The social activities help the students to develop a sound social-mindedness in their approach to people, a quality so necessary these days in priests.

A second chapter describes how the work has been growing year by year, adapting itself to the main needs of a population of city dwellers, most of whom have immigrated from elsewhere and form therefore an uprooted and floating population. The main problems of these people are : unemployment, inadequate housing, undernourishment, illiteracy, moral and spiritual backwardness.

The 17 centres, where social work is undertaken are then systematically surveyed under 8 items, namely : (1) Nature of the place where the centre is functioning, whether it be a slum area, a village, a hospital, a school, etc. (2) The kind of people who benefit by the activities. Most of them belong to the lower middle class and even to the poorer classes of workers and coolies, with a heavy percentage of Harijans. (3) The Number of persons, directly or indirectly influenced by the social work. This number adds up to some 20,000 persons, a tremendous figure, though most of these persons probably benefit only in a remote way by the social work. Of these only some 1700 persons are Catholics, showing that the Sangh is universal in its approach and does not work along communal lines. Item (4) deals with the number of students actively engaged in each centre. The average seems to be two or three per centre, adding up to a total of 53 social workers, who every week spent roughly 100 hours in social work (this is item 5). The next item deals with the languages used. Marathi, the local language and Hindi the national language are predominantly used, whilst Tamil is not less important, for many of the immigrants who populate the suburbs of Poona, hail from South India. The two last items (7) and (8) deal with the nature of the work carried out in each centre and with the results achieved. The students of the College try to the best of their limited possibilities to help the people through the distribution of grain, milk-powder and medicines, the teaching of moral science to boys and the visiting of the sick in the hospitals, the organisation of cultural activities, the favouring of education, and the awakening of local leadership and mutual cooperation amongst the people. As a result of all this work, which has been going on since 1951, cordial relationships have been built between the students of the College and the people surrounding it. A general desire for improvement has been awakened, though it would of course be difficult to

gauge the results in terms of economic progress and statistics about improved living standards.

At the end of the Report some future projects are listed. They show that the students of De Nobili College want to go ahead and to become ever more efficient in their activities, evolving some of their centres into tiny "Development Schemes". Their ambitions go even to the extent of eventually starting a housing scheme. It is obvious that for such plans the help of higher bodies, the Municipality and the Government will be needed.

Three appendices are added to the Report. The first gives a balance account of income and expenses for the year under review. The second gives the Bylaws of the Samaj Sevak Sangh. These could serve as a good model for other similar Social Service Leagues in Colleges and religious institutions. A third Appendix gives the names of the members of the Managing Committee and of the other members of the Sangh, a motley variety of names which hint at their bearers hailing not only from all nooks and corners of India but even of the whole wide world, an international organisation in miniature.

It might be asked why special attention should be given to such a report. It is true that similar social activities are carried out in other colleges. It is true that the students' first job is to study and that social action is but an extra curricular activity. But the activities of the De Nobili Samaj Sevak Sangh deserve attention in as far as they offer a good example of how these social activities could be undertaken elsewhere.

Works of charity and of brotherly love have been done since centuries by all Christians worth the name. But in these days it is not enough to be charitable, and to do works of mercy in a haphazard way. There is need of aiming at greater efficiency and at evolving this work into real social work. Therefore there is need of organising the work; individual must learn to come together; to exchange experiences and views, to draw up a plan and then execute together a common programme. It is precisely this that the De Nobili Samaj Sevak Sangh is aiming at achieving and has, we presume, already partly achieved. It is in this that it can be an example for others.

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M. V. D. B.

## *Social Survey*

### **Our Growing Cities**

According to YOJANA the urban population of India has more than doubled in the last thirty years. In 1931, there were only 27 million townsmen in the country. In 1951, the urban population was 62 million. There were at least 17 townsmen out of every 100 people in our country. The 1961 census is bound to show an even greater increase. The story of individual cities is illuminating. Here are some figures :

|           |    | 1931      | 1951      |
|-----------|----|-----------|-----------|
| Calcutta  | .. | 11,93,651 | 45,78,071 |
| Bombay    | .. | 11,61,383 | 28,39,270 |
| Madras    | .. | 6,45,586  | 14,16,056 |
| Hyderabad | .. | 4,66,894  | 10,85,722 |
| Ahmedabad | .. | 3,10,000  | 7,93,813  |
| Bangalore | .. | 3,06,470  | 7,78,977  |
| Kanpur    | .. | 2,19,189  | 7,05,383  |

### **Arbitration**

The Indian Labour Conference, which concluded its deliberations in Madras on July 29, has suggested that industrial disputes should be settled through arbitration and mediation rather than through adjudication. It is good to hear that this suggestion has been endorsed by the representatives of both the employers and the employees. To facilitate the task of finding qualified arbitrators the Government has been asked to maintain a panel of arbitrators; but the parties would be free to choose arbitrators even from outside the panel.

### **Vacancies**

The Lok Sabha recently passed a Bill providing for compulsory notification of vacancies, except those specified, to employment exchanges by the employers, both in the public and private sectors.

### ***Multi-purpose Tribal Blocks***

The Government of India have constituted a Committee to study the working of the special multipurpose tribal blocks started for intensive development of selected Scheduled Tribes areas. The Committee will advise the Government on how to implement the programme more effectively and give it a proper tribal bias. The committee will submit its first report by August 31. Dr. Verrier Elwin, Adviser for Tribal Affairs, is the chairman of the Committee.

Forty-three multi-purpose tribal blocks have been started by the Ministry of Community Development and Co-operation in collaboration with the Ministry of Home Affairs. These blocks have been allotted to Andhra Pradesh, Assam, Bihar, Bombay, Madhya Pradesh, Orissa, Rajasthan, Manipur and Tripura. An amount of Rs. 27 lakhs has been provided for the development of each block for a period of five years, Rs. 12 lakhs by the Ministry of Community Development and Co-operation and Rs. 15 lakhs by the Ministry of Home Affairs.

### ***Jayaprakash and Agro-Industrial Communities***

Speaking on Agro-Industrial Communities over All-India Radio Jayaprakash Narayan said: "It is possible to discern three different views of the future of the Indian village. One regards the village as an out-dated institution that is condemned to eventual extinction. The second also regards it as out-dated, but realises that (a) agriculture must be carried on and (b) urbanization, no matter how rapid, cannot find room for every one in the town. Therefore, according to this view the village has to be preserved in order that food and certain essential raw materials for industry may be produced. This view is even generous enough to advocate the 'development' of the village. However, in this view the village continues to remain a junior partner and poor helper of the town which represents civilization, progress, modernity, science.

There is the third view that regards the village as the natural and sensible habitat of man and the primary unit of social organization. Man is a social animal and it is necessary for the full development of human nature that the primary community in which he lives is such that he is able to establish personal relation-

ships and live his life in meaningful association with other members of the community. The large towns and cities are human jungles where impersonal relationships govern the life of the individual, who is compelled to quench his thirst for 'society' by forming such artificial things as clubs and similar other associations. In the city, neighbour does not know neighbour and there is no living together. Life is divided into compartments and like passengers on a railway train, men are thrown together with different men into different compartments of activity one after another: now into the factory, now into the big apartment house, now into the theatre and so on. This is not living together. This is not human society."

Jayaprakash added: "There is no doubt that if the village remains as it is today, the trend of urbanization cannot be checked. But if it is accepted that human society must be constructed on the foundation of small primary communities, the village of today can be converted into places, attractive enough from every point of view, for no one normally to wish to desert it. When Gandhiji said that if the Indian villages died, India would die, he made it emphatically clear that he was not thinking for a moment of preserving the villages as they are at present. They have indeed to be changed radically, but yet they will retain the characteristics of the small community that I have tried to describe before.

Life both in the city and village is at present unbalanced and unsatisfying. For a proper balance, agriculture and industry must be carried on together in an inter-dependent and complementary manner. There may be exceptions for reasons into which we need not go at present, but the predominant character of the primary communities must become agro-industrial. The present hiatus between town and village must go and an entirely new type of community must be created. The virtue of the Indian village is that it is a ready-made basis for the construction of the agro-industrial communities of the future. I might add that there need be no limit to the use of science in the agro-industrial communities, except the limits placed by the accepted human values. Science is often represented as an independent force of nature to which man must adjust himself. This appears to me to be wholly wrong."



### **Commonwealth Education Conference**

The report on the Commonwealth Education Conference held at Oxford (July 15 - 28) adds an important chapter to the history of Commonwealth endeavour and co-operation. It marks the beginning of greater opportunities for youth within the Commonwealth, as a result of the following developments :

*First* : the goal of 1,000 scholarships and fellowships to be awarded annually — in addition to the great number already in existence — has been attained. Before the conference opened, the United Kingdom had offered to provide 500, Canada 250, and it is felt that other offers may bring the figure to a total higher than 1,000.

*Second* : over the first five years Commonwealth governments will spend at least 10,000,000, in addition to their present expenditure, on education. About half this amount represents the cost of the scholarship and fellowship plan.

*Third* : on the supply of teachers, the United Kingdom will try to increase the figure of 2,500 teachers who go to the overseas Commonwealth each year, and is prepared to give special allowances to this end. Canada has offered teams to assist teacher-training institutions and specialists to train teachers in subjects such as mathematics and the sciences. Australia, New Zealand, and India have also promised to make experts available.

*Fourth* : it is felt that teacher-training is a long-term problem which must be solved by the various countries themselves, but a number of practical suggestions have been made and funds are to be allocated for teaching English as a second language, and a group of Commonwealth experts will shortly consider the problems involved in teaching this subject.

### **Major Co-operative Effort**

Even had the conference reached no decisions, it would have served a valuable purpose. For the first time the educational needs and resources of the Commonwealth have become known, and their magnitude and the shortage of teachers has been thrown

into relief. The conference has provided a great stimulus for the help that must be given to a major co-operative effort between countries of the Commonwealth in meeting the needs."

### **50 Additional Indian Steel Engineers for U.K.**

The United Kingdom Government has offered to train an additional 50 Indian engineers to qualify them for employment at the Duragpur steelworks, now being built for the Government of India by a consortium of British firms. This is in addition to the training of 300 steelmen already agreed on. The United Kingdom Government is also willing to receive these 50 and the remainder of the original 300 at the rate of four groups of 32 each a year; the original agreement, undertaken in 1957, was for three groups a year, averaging 25 trainees to a group.

These proposals have been accepted, and the accelerated intake of trainees will result in completion of the whole programme before the end of the four-year period which was envisaged for the training of the original 300.

The first batch of engineers commenced their training in November 1957. The latest batch, of 14 men, have arrived in London by air to join the remainder of their group who left Bombay by sea on July 1. With their arrival in London, a total of 147 Duragpur trainees have been sent to the United Kingdom.

The entire cost of the training scheme — travel and maintenance grants — is being met by the British Government as part of its contribution under the Technical Co-operation Scheme of the Colombo Plan. The British steel industry and the manufacturers of the plant being installed at Duragpur are providing the training facilities free of cost.

### **Asian Cominform**

Well-known Asian correspondent, Richard Hughes, writing from Hongkong has pointed out that Western intelligence circles are obtaining increasing evidence of the underground operations of the ASIAN COMINFORM.

He further states: "Mr. Liu Ning-yi, one of Mao's top Labour advisers, who is officially chairman of the All-China Federation of Trade Unions and vice-chairman of the Asian Solidarity Committee, is believed to be also in fact chairman of the Asian Cominform, whose office-bearers are secret".

Richard Hughes goes on to say: "Apparently Mr. D.N. Aidit, secretary-general of the Indonesian Communist Party, received important advice and instructions at the Asian Cominform headquarters on his recent return to Jakarta via Peking from Moscow. He had a long conference with Mr. Liu Ning-yi."

Hughes describes the Asian Cominform as "Peking's powerful apparatus for the guidance of all Asian Communist Parties".

He points out that the Cominform has established "a basic network of skilled agents in the separate zones of the Orient and that these agents — some Chinese, some trained and loyal locals — are operating the long-range Peking master plan of infiltration of unions and Government departments."

"Infiltration and subversion are the long-range aims — not aggression or violence", he adds.

It is believed that the Asian Regional Bureau of the Cominform was established in Peking after the Moscow Declaration of 1957 when the Communist parties of 12 States proclaimed common purpose "in overthrowing the imperialistic yoke which still enslaves the Afro-Asian community of nations."

### ***Public Funds for Private Education . Holland shows the way***

The internationally-known Dutch Socialist, Alfred Moser, said one day before a foreign audience that his country had the most perfectly democratic solution to the problem of public funds for "private" as well as public education. The fact is that for decades all Dutch parties have agreed in common on this question for the benefit of both the people and the country. The Dutch solution has been successful because it places the emphasis in education where it belongs — on the rights and duties of parents to educate

their children according to the dictates of their conscience. The use of public funds is therefore regarded by the Dutch as aid given to parents as citizens for the discharge of their obligations to their children.

The Dutch settlement is the result of a 100-year struggle. In 1917 a new education clause of the Constitution was formulated in such a way that the private or denominational schools were to receive equal financial support from the State and the communities.

"Education is primarily the responsibility of the parents" said the Minister. "Therefore, in this matter, the State can only regulate and supplement, but never can it presume the duty of the parents." In order not to destroy freedom of conscience, the right of parents to determine the instruction of their children was recognized to be inviolable. Since it is unjust to make parents pay taxes for public and private schools, it is logical that both kinds of schools should have complete financial equality.

This settlement affects not only grade schools, but also vocational and high schools, and teachers colleges. Even the denominational universities receive financial support. Freedom of instruction, in spite of financial aid (which includes teachers' salaries and pensions), is fully granted by the State and the communities. Restrictions exist only where there is an obvious need for them (school hygiene, reputation, and training of teachers). Freedom of instruction even includes recognition of the right of the head of every family to have his children educated at home. Several families (but not more than three) may combine for this purpose. If there is a very urgent reason, such families can receive financial aid for the private instruction of their children. Otherwise, all parents receive the same benefits as far as school fees are concerned. The opportunity to attend school is guaranteed to destitute children. Denominational religious instruction is also included in the ordinary class schedule of public schools which are supposed to provide for the various religions of the pupils in the curriculum.

No one in denominationally-mixed Holland has ever considered abolishing this school system. And the State is fully satisfied with

the solution. Out of free initiative grew a great contest for the best schools. Thus Holland attained, by means of democratic freedom, a highly developed and perhaps the most modern school system in Europe.

Geert Ruygers, one of the leading members of the Labour Party, successor to the Socialist Party in post-war years, renders the position of his party in the following words: "The Socialist Party of Holland represents the view-point that the parents have the right to determine in what spirit their children shall be educated. This means that in the party there are representatives of both denominational and non-denominational schools, but that the party as such defends equal financial support of both. Any other view-point would be considered a contradiction of democracy, and furthermore, the party is of the opinion that in this matter the State does not have the final word. The loss of freedom of instruction would be a step towards a totalitarian state."

### ***Social Progress in Belgian Congo***

The indigenous population of Belgian Congo has practically doubled in thirty years — from 7,600,000 inhabitants in 1926 to 14,000,000, according to the latest census taken in 1957.

In 1926 there were 180 doctors in the Belgian Congo; today there are 686, a fourfold increase. Hospitals in 1926 were equipped with 3,100 beds; today they have 75,000, or twenty-four times more. Annual expenditures for medicine and medical equipment rose from 180,000 to 6,920,000.

Progress in education has been equally impressive. From 2,000 schools in 1926, the number has risen to 30,500 and from 108,000 pupils to 1,700,000. In 1926 educational expenditure represented three percent of the overall budget; the corresponding proportion today is 15 percent.

J. M.

### ***Alienation***

We recommend to our readers a very significant study of Marxian ideology in the Weekly "Thought" (September 19, 1959).

Many "socialists" today who want to remain true to Marx, though renouncing his hopelessly antiquated historical materialism, fall back on another of his concepts, viz., "alienation". The author of this study shows that this too is a hopeless affair. We cannot do better than to quote the words of Mr. Bell himself. (The article is not complete: it is to be continued in a following number of "Thought").

"While this is a fresh, and even a fruitful way of reading a criticism of society, it is *not* the "historical Marx". While one may be sympathetic to such an approach, it is only further myth-making to read this concept back as a central theme of Marx. . . . Marx had repudiated the idea of alienation divorced from the economic system and, by so doing, closed off a road which would have given us a broader, more useful analysis of society and personality than the Marxian dogmatics which have prevailed."

### ***The problem of the Mutual Aid Societies in URUNDI***

From REVUE du CLERGE AFRICAINE. (July 1959).

The Mutual Aid Society is a form of organisation that in a general way the African understand easily and whose success with them is certain; experience proves that. The reason is that the fundamental idea of the Mutual Aid Society is to be found also in the Clan-system. Solidarity and mutual aid give to that system and its communities stability and also social security to the individual.

When, however, a Mutual Aid Society in its modern form and inspiration is set up in the bosom of an indigenous community divers difficulties come to the fore. This appears clearly from the report in the Weekly "Temps Nouveaux d'Usumbura" on the subject of Mutual Aid Societies in Urundi.

The principal reason of those difficulties is an element of the modern form of those societies completely alien to the "Clan-system": the monetary contribution.

Obviously, contributions in any recently initiated Society will have to be very small: they must be accessible for everyone in the population, even the most indigent. Because the population of Urundi generally is very poor, it is impossible to increase those contributions, and, as a consequence, to enhance the services. Nevertheless, a population which begins to detach itself from the old rules of the Clan is faced with numberless and complicated difficulties; the Africans, perhaps a little naive, wonder that the creation of a Mutual Aid Society does not solve those problems immediately.

Even so experience proves that in many cases a Mutual Aid Society will provide the most adapted remedies for those economically weak people.

The Christian Mutual Aid Societies do exist in Urundi since three years: a contribution of Rs. 2 a month allows for six services. These services correspond to the immediate needs of the population, even in the jungle villages, where the ancient family system could not reach.

- (1) The Birth premium permits the parents to get warm clothes for the newly born: this is essential in a rather cold mountain climate.
- (2) Medical assistance also is a big success. Formerly medical care was gratuitous; this is no more so and many Africans are able no more to avail themselves of the services of dispensaries and hospitals. Consequently, in certain regions of Urundi only the members of Mutual Aid Societies are able to get this care even in a case of necessity.

*Note:* Technically the service is split into a section for hospitalization and one for general medical care.

- (3) A most effective service is assistance to widows and orphans, for instance, helping financially a mother-widow in the education of her children.
- (4) We can mention the service which grants financial assistance to families in case of decease of one of their members; for instance, burial expenses.

(5) Finally, a premium by marriage service.

The annual statistics published by the Mutual Aid Societies of Kitega, with 6,700 members, demonstrate sufficiently the width and extension of the aid given for one year :

|                      |    |           |
|----------------------|----|-----------|
| Birth premium        | .. | Rs. 9,600 |
| Marriage allowances  | .. | 1,962     |
| Hospitalisation      | .. | 12,205    |
| General Medical care | .. | 7,548     |
| Burial expenses      | .. | 9,523     |
| Widows and orphans   | .. | 4,290     |

This makes as a whole about Rs. 45,000 in ONE YEAR (for a small village).

J. C.

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# SOCIAL ACTION

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## *This Side and That*

### **Communist dialectics in India**

No one would think of accusing the Defence Minister of India, Mr. V. K. Krishna Menon, of being particularly unfriendly towards Red China, or anything red, for that matter. And yet, speaking at the General Assembly of the United Nations he is reported to have said that the Chinese violation of the Indian borders was an act of "aggression which is highly regrettable". How regrettable this is may be gathered from the fact that Red China has now called in question the validity and legality of the McMahon Line, which, not so long ago according to the Prime Minister was accepted by the Chinese as the recognized boundary between India and China. But that, of course, was in the days of *Chini-Hindi Bhai Bhai* period.

For those, however, who are acquainted with Communism, there is nothing new in this pattern of Red tactics. Indeed, it has been practised time and again, in every country subject to Red aggression. Whenever it has pleased the red rulers to plunder and lay waste either the property of individuals, or the lands of neighbouring countries, they have made out a case of illegal possession against the rightful owners! So it happens that India stands condemned

for inheriting Chinese territory which British imperialism donated to the Union! In the case of individuals, as has happened in China, — not only is the owner dispossessed, but he has had to pay dues calculated as interest or rent for the period during which he was in “illegal possession” of property. Of course, these dues calculated according to Communist mathematics, reached astronomical figures, and since payment could not be made, many an unfortunate owner has been liquidated.

#### ***And in the U.S.A.***

If the world press is to be trusted, it would appear that showman number one of the Communist kingdom, Mr. N. Khrushchev, is apparently having a field day in the United States of America. That the Communist Dictator was able to wangle an invitation to that stronghold of capitalism — as Communists love to depict that country — was a performance of no mean dimensions. Whether it was a mere coincidence or not, the opening of the performance with the moon as a target for the Soviet rocket, was spectacular enough.

Like a good showman Mr. Khrushchev keeps the performance going with his speeches that he is speaking to peoples of the free world and not to the fear-ridden masses of his own country and its satellites. And yet, millions, even in the U.S.S.R. will more than realise that Mr. Khrushchev's saying, “we take a lot of Christ's precepts, such as love for one's neighbour” is belied by the fact, that even today, thousands rot in Soviet prison camps for no other reason than that they have dared to place Christ's precepts above those of the Soviet Dictator! But then, Satan also has been known to quote Scripture when it suited his purpose, and the dialectical-way thrives on contradictions.

Exploiting the free world's desire for peace, Mr. Khrushchev has once again called up the vision of disarmament. His pronouncement of a four year plan to disarm the world has caught the imagination of some statesmen of the free world. On closer examination, however, there is nothing new in this plan; its contents have been repeated time and again, by the Soviet Dictator. As in former Soviet disarmament plans this one also fails to guarantee the control of arms, territorial inspection and international control. Unless these measures are secured how can the free world be sure that the Hungarian episode, or the Chinese pattern of aggression will not be repeated by a "disarmed red army?"

The pity of it is that whereas Mr. Khrushchev, like every sound Communist, guided by the firm and unwavering principles of Communism knows exactly what he wants, the majority of nations in the free world have no firm moral basis to guide their policy. Is it any wonder then, that so long as the free world has no unifying moral basis they will always be a play-thing of Communistic ruthlessness?

#### ***On the educational front***

The dove-cotes of the Union Ministry of Education were in a flutter, late in September, when the Secretaries of the Secondary Educational Boards from various parts of the country met to discuss the large number of failures in the secondary school public examinations. Dr. K. L. Shrimai, Union Minister of Education deplored the fact that the number of failures in the secondary schools examinations were on the increase despite the fact that so much public money was diverted towards the development of education in the country.

Naturally enough, the system of examinations, the performance of teachers, and the response of pupils figured

in the discussion. As for the system of examination, it seems to be the fashion, for some so-called educationalist, or some educational association or society, from time to time, to indulge in a strong condemnation of the prevailing system of examination, pass resolutions and make recommendations, and then, everything carries on as before! In fact, the examination system has been a subject of discussion for the past decade, and yet nothing practical has been done.

During the discussion, the performance of teachers and even headmasters in some States, came in for censure. Unfortunately, in some States the work of teachers left much to be desired and in at least one State, some teachers were even found guilty of encouraging their charges to indulge in unfair practices. Instances were given in which teachers were responsible for the complete breakdown of discipline.

While it may be true that in some States, the syllabus of the secondary school examination is over-loaded and full justice cannot be done to every subject, it is equally true that this cannot fully explain trouble in the system of secondary education. The evil goes deeper. To begin with one wonders whether the teaching profession is drawing the proper type of person. It is a curious fact that while public opinion fully realises the importance of the teaching profession so little is done to assure our teachers an economic standing in keeping with their responsibility! Then, again, in our schools, while great stress is laid on academic success, hardly any positive steps are taken to build into our youth a sense of moral and social responsibility. Lastly, while our Five Year Plans consume huge sums of money to secure our material and technological progress, and we are constantly reminded of the value of economic prosperity, the moral framework which must underpin this material prosperity is hardly mentioned!

We must make up our minds as to what we want from our educational system. Our educational legislators should give serious attention to the following suggestions for reform, contributed by a very experienced educator, Fr. Tucker, S.J. of St. Xavier's College, Ranchi. :-

- (1) reducing the over-loaded syllabus in most of the subjects ;
- (2) lessening the number of students in the over-crowded classes ;
- (3) seeing that the types of questions not only test verbal ability, but also critical powers and aesthetic and manual dexterity as well.
- (4) stereotyped questions should give way to more rational types of questions ;
- (5) the objectives of education should be kept in mind in teaching and framing examination questions ;
- (6) the standard of English and Mathematics should be raised ;
- (7) the regularity of classwork and home assignments should be taken into account as a condition for appearing in the public examination ;
- (8) an age limit should be fixed for the secondary public examination so that immature students should be prevented from appearing it ;
- (9) teaching methods should be more dynamic so that private tuitions should be banned altogether.
- (10) not all the subjects studied by students at the secondary stage should be subjects of public examinations, certain subjects may be finished and be the subjects of internal examinations only. This will give students more leisure to go deeper in the main subjects of the public examination.

(5) Finally, a premium by marriage service.

The annual statistics published by the Mutual Aid Societies of Kitega, with 6,700 members, demonstrate sufficiently the width and extension of the aid given for one year :

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